TERMS OF ACCOMMODATION,

Between those of the

EPISCOPALL,

And their Brethren of the

PRESBYTERIAN

PERSWASIONS.

Supposed to be Consistent with the *Declared Principles* of the most moderate of *both Parties*: And humbly presented to the Consideration of his *MAJESTY*, and both *Houses of PARLIAMENT*.

By a *Country Minister*, a *Friend* to *Both*, a *Stickler* for *Neither*, but a *Zealot* for the *Peace* of the *Church*.

BEATI PACIFICI.

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Terms of Accommodation, BETWEEN Thoſe of the *Epiſcopal*, and their Brethren of the *Presbyterian* perſwaſions, *&c.*

I. *Firſt*, I take for granted theſe *Poſtulata*, or ſuppoſitions following (at leaſt until they be upon rational evidence diſproved by either Party) which I lay as a *foundation* to my deſign,

1. That all *differences* in the Church, (except ſuch as ſtrike at the *vitals* of *Religion*, and the very *being* of the *Church*) are, with more agreeableneſs to principles of *Religion* and right *Reaſon*, and with more likelyhood of *permanency*, and *ſtability*, to be compoſed by *accommodation*, then *ſuppreſſion* of diſſenting Parties.

2. That in *accommodation* there muſt be a *mutual condeſcention* of the Parties accommodating, upon ſuch

Conditions, as may afford both a *saving Bargain*.

3. That in *Religious Differences*, such an *accommodation* cannot be made without a *Salvo* to the *Conscientious Principles* of *both Parties*, neither of which can save, when their Consciences lose.

4. That (in the Case in hand) both the *Episcoparians*, and *Presbyterians*, (differing in no fundamental before-mentioned) are dissenters *capable* of being admitted to *accommodation*; and seeing they do, upon plausible grounds, and such as (in charity we are bound to believe) do really influence their Consciences, justifie their several pretensions, ought to be accommodated with allowance to both their conscientious Principles.

5. That (to omit the several *particular Tenets* on both sides, and their *particular Pleas* for them) in *general*, their *respective Pleas* may be thus stated.

1 The *Episcoparian* pleads (as his grand *Principles* swaying his *Conscience*)
- 1 (Not baulking *Scripture*) the harmonious *consent of Antiquity*, as the best *Commentary upon the Records* of Church affairs mentioned in *Scripture*.
- 2 The *Constitutions of this Church*, conformable to the *Law of the Land*.

2 The *Presbyterian* pleads (as the grand *Principles* swaying his *Conscience*)
- 1 (Not baulking *Antiquity*) the *Letter of the Scripture*, to which all *Antiquity* must be reduced, and judged by it.
- 2 The *Solemn League and Covenant*.

6. That if what is here supposed rational to be yielded by the *Episcoparian*, be neither contrary to the *current of Antiquity*, or *Scripture*, nor repugnant to the legal *constitutions*

ſtitutions of this Church: And what is expected from the *Presbyterian*, be neither evidently contrary to the *Scripture*, nor aliene from *Antiquity*, nor repugnant to the *Solemn League and Covenant*, all their pleas from *principles of Conſcience*, for keeping up their mutual diſtance, are out of doors.

7. That the *plea* of the *Epiſcopal Party* from the *Conſtitutions of the Church*, is of ſuch a nature, as may, eſpecially where it is not in conjunction with the former, (the ſtream of *Antiquity* commenting upon *Scripture*) be voided at their own pleaſures, the power of altering thoſe Conſtitutions (except where ſo backed as beforeſaid) being by *Law* in the hands of the preſent *Governors* of the *Church*, that is *themſelves*, and ſo can oblige them no further then they *will* be obliged.

8. That the *Plea* of the *Presbyterian* party from the *Covenant*, obligeth them no farther in point of *Conſcience*, then it ſtands in *conjunction with the word of God, and the example of the beſt reformed Churches*, and (by conſequence) that they may, *ſalvâ Conſcientiâ*, ſubmit to any Terms of accommodation, which are not repugnant to them.

9. That (in effect) the limitations of the *reformation* engaged for in the *Covenant*, to the *word of God*, and the *example of the beſt reformed Churches*, are coincident. For how can it be judged, what *Church* is *better* or *worſe reformed*, but by the *word of God*?

10. That if the *example of the beſt reformed Churches*, be inſiſted upon as a *Diſtinct* limitation: yet, it being not expreſſed in the *Covenant*, what particular Churches the impoſers of the Covenant judged *moſt Reformed*, nor intimated what *notion of Reformation* it is, from whence they inſinuate ſome Churches to be *more*, and ſome *leſs Reformed*, (whether that which relates barely to the *ſeparation from Rome*, or that which relates to the *degrees* of pretended improvement of *one Proteſtant Church* beyond *another*, in point of reformation, though they all ſtand equally diſtant from *Rome*) it follows, that it is at the *choice* of the *Covenanters* to modell their *reformation* ac-

cording to *which notion* they please: or rather, that it is their duty to *reform* according to that which *any Protestant Church* hath attained to, beyond the *rest*, not espousing the *whole* frame and constitution of *any particular Church* in gross as their example, but picking that which seems most agreeable to Scripture, Antiquity, and right Reason out of *all*.

11. That, supposing a *reduction of Episcopacy* to the *Terms* hereafter specified, it doth actually cease to be *that Prelacy* which is abjured in the *Covenant*, and (in effect) falls in with a *Scriptural Presbyterie*; and (by consequence) relaxeth the *Conscience* of the *Covenanter* to a liberty of fair compliance with it.

12. That however, (seeing the *Covenant* limits the endeavours of the *Covenanter* in this, aswell as other particulars, to his *place and calling*; and reserves the rights of Supream Authority in *King* and *Parliament*, which must be understood with reference to matters *Ecclesiastical*, as well as *Civil*) no *private* person or persons can be obliged to reform against the will of that *Authority*, without an apparent exceeding the duty of their *places and Callings*: and (by consequence) that it is the duty of every *Covenanter*, to endeavour by humble applications to his *Majesty*, and the *Parliament*, to procure the best Terms that he can for the reformation of the Church, and when he hath done his utmost that way, he is superseded in that obligation, by a *moral impossibility*, being not in a capacity lawfully to act any further; except it be thought further incumbent upon him to make a *positive*, or (at least) *negative separation* from the *Church*, because not constituted as he desires: which principle, how far it comes under the condemnation of *Schism* (abjured in the *same Article*, as deeply as *Prelacy*) will admit a serious *Question*; and in the decision of it, must needs touch close upon the state of the Question between the *Papists* on the *one*, and the *Brownists* on the *other* side, and *us* concerning the justifiableness of the *English Church* in its constitution before these times, and so cannot safely be moved by any true *Protestant*.

11. *Se-*

II. *Secondly* upon these *Postulata*, if granted, I assert,

[1.] That the *Episcoparian* party may with *safety of Conscience* consent to the *Reduction of Episcopacy* to the Modell of his *Majesties declaration concerning Ecclesiastical Affairs*, seeing it is demonstrable, that wherein that modell varies from the *former Usages* of Episcopacy in this Nation, it comes nearer to the practice of *Pure Antiquity*. For,

1. *Assertions relating to the Episcopal Party.*

(1.) That the *antient Bishops* were *constant Preachers*, appears by their *Homilies*, yet extant.

(2.) That they had their *Chorepiscopi*, which in his *Majesties modell* are *Suffragan Bishops*, is evident by many Testimonies produced in this case, and allowed by the highest *Episcoparians*.

(3.) That they had a *Colledge of Presbyters* who joined with them in all acts of *Ordination*, and *Jurisdiction*, is clear by the mention of πρεσβυτέριον in the *Apostle Paul*, 1 *Tim.* 4. 14. in the work of *imposition of hands*; and the frequent conjunction of the *Bishop*, and his πρεσβυτέριον in *Ignatius* the great *Patron of Episcopacy*, in those clauses where he requires subjection from the people to Ecclesiastical Jurisdiction; of which many instances besides these might be produced. Ὑποτασσόμενοι τῷ ἐπισκόπῳ, καὶ τῷ πρεσβυτερίῳ, & τὸ ἀξιονόμαστον ὑμῶν πρεσβύτεριον συνήρμοσται τῷ ἐπισκόπῳ, ὡς χόρδαι κιθάρᾳ. Ad Ephes. Ὑποτάσσετε τῷ ἐπισκόπῳ, καὶ τοῖς πρεσβυτέροις. Ad Magnes. Τῷ ἐπισκόπῳ προσέχετε, καὶ πρεσβυτερίῳ. &, Εἰν μετανοήσωσιν, εἰς συνέδριον τοῦ ἐπισκόπου. Ad Philad. Ὑποτασσόμενοι τῷ ἐπισκόπῳ, ὁμοίως καὶ τῷ πρεσβυτερίῳ. Ad Trall. Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις. Ad Smyrn. &c.

(4.) That they *delegated their power* to any *other persons* to act in their names, seems most improbable. Nay there is a passage in *Ignatius*, which not obscurely intimates, that (even in the necessary abscence

sence of the *Bishop*) his seat was *void*, or supplyed (which is most probable) by none or the *Presbyterie alone*. For he sends commendations to his *Church* in *Smyrna*, when he was upon his Journey to *Rome*, with this clause, ἥτις ἀντ' ἐμοῦ ποιμένι χρῆται τῷ Κυρίῳ, μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπήσει, *That he had left them under the only Episcopal inspection of Jesus Christ* [Ign. ep. ad. *Romanos*.

(5.) That if such *delegation* be supposed agreeable to the *Primitive pattern*, yet (to be sure) there is not one footstep of a *Lay-Chancellor or Commissary*, exercising *Ecclesiastical jurisdiction* in all *Antiquity*.

(6.) That *confirmation*, *admission to*, and *suspention* from the *Lords Supper*, *Catechising* and *composing* of *Parochial differences*, are works in which the *Pastors of particular Churches* are most directly concerned, and therefore are most rationally to be *joyned with the Bishop* and *Presbyterie* in all such acts as concern them; may be concluded not repugnant to *best Antiquity*, till the person that questions *it*, shew sufficient evidence from it for a Contrary practice then we have yet seen.

(7.) And Lastly, that *Bishops* did not in the Primitive times act *arbitrarily*, but according to *rule*, the acknowleged *antient Canons* (among the Patrons of *Episcopacy* (at least) whom we have now to do withall) evidence.

All which are the substance of the *plat-form* laid by his *Majesty*, and much consonant to the *model* contrived by his *Royal Father*, whose knowledge in the nature of *Primitive Episcopacy* no man can doubt, who hath read his *learned discourses* upon that subject; and those approved by most *Episcopal men*, then in being: so that I account my assertion firm thus farr, at least.

But (2.) The *Episcopal* party may (*salvâ conscientiâ*) condescend in these farther particulars upon their own Principles.

(1.) To

(1.) To the *reformation* of *Deans*, *Chapters*, and *Cathedral dependants* in this manner or the like, as shall seem most adviseable to his *Majesty* and the *Parliament*.

1. By annexing to every *Cathedral dignity* a *Cure of souls*, in, or near the *Metropolis* of the *Diocess* where the *Cathedral* is, (especially where the *Legal maintenance* of a Church is most *inconsiderable*, and most of all, where it is *impropriate* to the *Cathedral* use:) and this Cure to be discharged by the *Dignitary* in *person*, except in case of necessary hinderance. It being apparent, that whatever footsteps of such a *Collegiate Society* of *Deans* and *Chapters*, are to be found in *Antiquity*, inform us that the original of them was from the convenient situation of the *Neighbouring Pastors* to the *Episcopal seat* to assist the *Bishop* upon all occasions, without damage to their flocks, when those that lived at remoter distance could not be called in as often as he needed them without inconvenience.

2. By erecting a *standing Presbytery*, consisting of such *Ministers*, having *Cure of Souls* within or near the place of the *Bishops residence*, at the choice of the generality of the Ministry of the Diocess (the *Dignitaries* of the *Cathedral* not being included in the number, except so chosen) for the Constant assistance of the *Bishop* in *ordinary acts of jurisdiction* which require not, or in such *extraordinary*, as will not permit the *delay* requisite to the orderly summoning of *remoter Presbyters*: There being no clear footstep in *Antiquity* for the constitution of a *select Society of Presbyters* to assist the *Bishop* (exclusively to the rest of their brethen) who are barely entituled to that *Dignity* by being entituled to a *revenue* annexed to the *Mother Church*; a relation which till about *Constantines* time (at least) had no being.

3. By levelling all such *priviledges* and *immunities* as hinder the *reformation* of *Cathedral dependants*, and rendring them obnoxious to the same in-

spection with the officers and members of *Parochial Churches*.

4. By taking away *pluralities* of such *Ecclesiastical dignities*, which hinder the *Dignitaries* from attending the Services, which their original foundation had respect unto.

5. By reducing the *vast revenues* of some *Bishopricks* to a more *moderate* proportion, and assigning the *surplussage* of them, as an addition to the maintenance of *Suffragan Bishops*, and for the bearing of the *incidental charges* of such as are fain to attend the *affairs of the Church* upon occasionall calls far from their homes to *Synods* or other *Church Conventions*; and other such uses. It being apparent, that till *Cathedral Churches* were *built*, they could not be *endowed*, or *priviledged*, and (by consequence) that in the three last particulars, to plead Primitive Antiquity against what is propounded, involves a self-contradiction.

(2.) They may also, upon their *own Principles*, condescend to a *Law* for the *ratifying of Ordination* in these late years conferred by *Presbyters*, without exacting a Submission to *re-ordination* in those who Scruple it. For,

See *Cades* Justification of the Church of *England* p. 311.

1. That the *Bishops hands* are necessary to *Ordination*, otherwise then upon the account of *Ecclesiastical constitution* for *orders* sake, will be hard to evidence from *Scripture* or pure *Antiquity*.

2. That *Ordaining of Presbyters* by *Presbyters*, by the *Bishops* licence, (as in the case of the antient *Chorepiscopi*) and in the necessary absence, or want of Bishops (as *Augustine* and *Ambrose* testifie concerning the practice in *Egypt*, and particularly at *Alexandria*) hath been of *great Antiquity* in the Church: and certainly if leave or absence of the *Bishop* render it lawful for *Presbyters alone* to *ordain*, it will follow that there is a *radical* and *fundamental power of Ordination* in *Presbyters*, for else a *Bishops* leave or *absence* might as well impower a *meer Laick* to give orders, which was only restrained *for Orders sake*, as was said before.

3. That

3. That *Arch. B. Bancroft* and the reſt of his Brethren, who admitted the *Scottiſh Biſhops* to conſecration, required not their *reordination*: and ſurely they were not ignorant of what *pleas* lay againſt it from *Antiquity*.

4. That in the Judgement of *two* or *three* late learned *Prelates*, the greateſt, if not only, blame with which *Preſbyteriall Ordination* can be charged in *England*, is, that it was done *ſchiſmatically*. But it will be very hard to prove, that (according to the ſenſe of *Antiquity*) *Ordination* is *eo nomine* null, becauſe performed by perſons under a *Schiſme*. Nay our own *Maſon de Miniſt. Angl.* proves that *Schiſme in the Conſecrator doth not null the Conſecration of Biſhops*, out of Antiquity; and (though he be no friend to *Ordination* by meer *Preſbyters* in *England*, though he juſtifie it in *forraign Churches*, yet) there is *par ratio* in both, as to this caſe, I mean ſciſmatical conſecration of Biſhops, and ordination of Preſbyters. Pr. of *Armagh*, *Brownig*, and it is ſaid, *Morton*. See *validity of Ordination* of the Miniſters of the *Reformed Churches* by *F. Maſon*.

(3.) They may alſo, without wrong to their *Principles*, give conſent to a more *regular election and equall conſtitution* of *Synods*, which with the impreſs of *Soveraign Authority* are the ordinary Legal original of Church-Conſtitutions, and thoſe in whom (by repreſentation, as the whole *body of the People* in an *Houſe of Commons*) the whole *body of the Clergy* do chooſe the *Laws* they will be governed by. And under this head, it is ſuppoſed, No cogent reaſon from *Scripture* or *Antiquity* can be given, why they may not conſent to theſe *regulations* following, or the like.

1. That all *members of Convocation* (excepe the *Biſhop* himſelf, whoſe claime by vertue of his office is not denyed to be of great *Antiquity*, if the authority of *antient Councils* be allowed) being but *Preſbyters*, may ſubmit to an *equall election* with the *Clerks of Convocation* excepe (which I think cannot be proved) there be any foote-ſteps in pure *Antiquity* priviledging one Preſbyter beyond *another* without election to ſit in a Synod, and make Laws for the Church.

2. That if *Cathedral members* ſit as repreſenters of *diſtinct Collegiate bodies* they belong to; either the number of them be leſſened, or the number of *Clerks Elective* be augmented to overballance them; it ſeeming unequal, that the *Clerks* who repreſent the *whole Clergy*, ſhould be lyable to be outvoted by the number of thoſe, who, whatever burthens they lay upon their brethren and the Churches under them, are by the *priviledge of their ſociety* little concerned in them themſelves.

3. That ſeeing the late diſſolution of Government hath expoſed us to ſo many *Schiſms* in the *Church*, and *factions* in the *State*, and the animoſities occaſioned by them are yet too flagrant among us; ſo that it may rationally be ſuppoſed, our mutual heats may hinder us from all reconciliation by the debates and concluſions of a *Synod* conſtituted *of meer Natives*; there be ſome courſe taken (as in the *Synod* of *Dort*) to call in the aſſiſtance of ſome *forraigne Reformed Divines*, by way of *advice*, not *juriſdiction*; who being unintereſted in our quarrels, may be able to ſuggeſt better expedients for our *accommodation*, then our paſſion and prejudice will ſuffer us to light on our ſelves. This *propoſal* is bottomed upon the uſe the *antients* made of *General Councils*, which ſeeing we cannot now have, it ſeems but equal, that when *like cauſes* call for *forraigne advice*, the ſame *courſe* be followed as neer as it may.

4. That canvaſing for voices by *Apparitors*, &c. be forbidden, and the preſent way of *ſummoning Miniſters* to ſuch *election* by *Apparitors* which gives them advantage ſo to do, and opportunity to leave thoſe unſummoned whoſe votes they doubt of, may be changed into a publike *proclamation in all Market Towns*, or the like, as ſhall ſeem beſt to Authority.

5. That no *Proxie votes* be admitted, except upon *oath* made, that the perſons *deputing* their *Proxies* are hindred from giving their attendance by ſome neceſſary impediment.

6. That all *elections* be made upon ſuch *days* as may

may not neceſſitate the Miniſters that live at diſtance to an inconvenience in reference to their *Lords-day labours*: and in ſuch *places* as are near the *Center* of every *Diocеſs*, that *Miniſters* from all parts may attend them with leſs inconvenience.

Theſe laſt-mentioned particulars carry ſo much *equity* in the front of them, that it is not to be ſuppoſed, any one will think it needful to appeal to the practice of the *antient Church* concerning them: or if they ſhould, it were no difficult matter to derive ſufficient countenance for them from the records of *antient Councills*.

(4.) Nor is there any thing to ſcruple their *Conſcience* in the granting it, from *Scripture*, or pure *Antiquity*, but rather much to induce them thereunto, in caſe it be farther deſired, That an *abſtract* be made of all *Eccleſiaſtical Laws* in force, and publiſhed, that all men may know when they are, or are not obnoxious to *Eccleſiaſtical Cenſures*: and thoſe litigations occaſioned by the diſperſion of them in *ſo many Books* (too many already, but likely to be *vaſtly multiplyed*, in caſe the conceit of ſome *great Church-men* now in being, hold good, that a great part of the *Canon Laws* is ſtill in force) no more turn *Eccleſiaſtical Indicatories* into *Courts of Common Pleas*. And that *viſitation Articles* upon which *Church-wardens* are ſworn to preſent, be confined both in number and quality to ſuch a proportion, and nature, as they may ſafely ſwear to.

(5.) Nor will it, to any one that conſidereth how ſevere the *antient diſcipline of the Church* was, in caſes of *Scandal*, and how indulgent in matters of *Scruple*, be thought repugnant to their principles before mentioned, if they be deſired to make the yoke of Church cenſures heavier for *Scandalous Non-conformiſts* to the Laws of *God*, then *ſcrupulous Non-conformiſts* to the Laws of the *Church*, and take care that they be executed with a like difference.

(6.) Nor will it be a matter of *Conſcience*, if upon the

preceding Conſideration, it be deſired, that *bare non-conformity in circumſtantialls*, where it is not joyned with open *contempt of authority*, or an *evident fomenting of Schiſme and Faction*, may not expoſe a *Miniſters ſtation* and Livelyhood to ſuch hazards as formerly.

(7.) But rather, that the *few Controverted Ceremonies* be laid aſide altogether, that they may be no more a *Shibboleth* or note of diſtinction, between *Miniſter* and *Miniſter*: nor expoſe the moſt conſcientious perſons (who are the only perſons apt to ſcruple in ſuch caſes) a prey to *malicious proſecutors*, who are upon all occaſions apt to make the neglect of them an occaſion of diſquieting thoſe *Miniſters*, whoſe doctrine diſquiets their luſts.

(8.) And ſeeing the *ſtrict obſervation of the Lords day*, in the performance of publike and private duties of religion, is found by experience to conduce very much to the promoting of *knowledge and piety* where it is ſo obſerved; and *ignorance and licentiouſneſs* where it is neglected; it is ſuppoſed they need not ſcruple, (though poſſibly not upon the ſame ground, which the *Presbyterians* plead (the *morality of the day*,) yet (at leaſt) by an *Eccleſiaſtical conſtitution*) to enjoin it. To be ſure, if *Scripture* and *Fathers*, (as ſome think) be not ſo ſevere, as to require a totall abſtinence from ſecular imployment, and recreations on that day, yet there is nothing in them againſt the practice of ſuch an abſtinence in order to religious ends.

(9.) It is hardly to be imagined, that *conſcience* can find ſo much in *Scripture* or *Antiquity*, for the Juſtification of the *whole frame* of the *Engliſh Liturgy*, and the *forms of Ordination*, &c. as that they ſhould rationally conclude it a Sin to make any alterations of *miſ-tranſlations* or *inconvenient expreſſions*, the main body and bulke of them being preſerved, which few quarrel at.

(10.) *Laſtly*, the multitude of *holy-days* (as they are called) yet remaining, is under the ſame diſputableneſs,

bleneſs, as to their foundation in pure Antiquity, and ſo may (even with ſafety to their *principles*) be leſſened.

I have not multiplyed all theſe heads, as if I thought it unpoſſible to accommodate the Presbyterians upon any *eaſier Terms*, or becauſe I think it neceſſary they ſhould inſiſt upon *every punctillio* of theſe *Propoſals*. Nay, *ſome* of them may poſſibly be already ſufficiently ſecured *in law* for ought I know, (who confeſs my ſelf not much verſed in that kind of reading;) and ſo it may be ſuperfluous to deſire them. However, in caſe ſuch proviſion be *already made*, it were but meet, for ſatisfaction of thoſe who deſire it, that it be made appear *where*, and *how* that proviſion is *made*; and that aſſurance be given, that ſuch Laws ſhall be better executed for the future then heretofore. And I have this charity for the *Presbyterian Miniſters*, that I am perſwaded ſome very few additions to the *model*, and *conceſſions of the Kings Declaration*, and thoſe barely uſefull to render them practicable; will reconcile the moſt of them to their Brethren, and render them moſt entirely one with them. And what pity would it be to caſt off ſo conſiderable a number *of learned, orthodox, peaceable and powerful Preachers* from publike imployment in the *Church*, for not complying in the utmoſt extremity to thoſe things, which may be more ſafely indulged by the *profeſſed principles* of their *Governors*, then they can be practiſed by *theirs*? And let it be ſeriouſly conſidered, whether if St. *Peter*, and St. *Paul*, and the reſt of the *Apoſtles*, who dealt ſo moderately in the *firſt Synod at Jeruſalem*, in a queſtion of as great or greater importance then any before mentioned, would, if they were now in *England*, not very much condemn the *violent principles* and actings of ſome perſons, who profeſs to *ſucceed* them. Surely if to *become all things* (lawfull) *to all men that we may win ſome*, be an *Apoſtolical practice*, and commended in the *Scripture* to our imitation as it is, that *Principle* that will not allow men to *become any thing* (though never

ſo

so lawful upon their own declared grounds) to so considerable a number of their *conscientious Brethren*, is neither commendable nor *Apostolical*. But it may be, the fault is on the *other side*. It is not meet the *Episcoparian* should (*become all things*) to them, and they comply in *nothing* with them again. Very true; it is not. And therefore, in the next place, upon the former *postulata*, as they refer to the *Presbyterian* party, I proceed to *Assert*,

2. *Assertions relating to the Presbyterian Party.*

Secondly, That the *Presbyterians* may (*salvâ conscientiâ*).

[1.] (In reference to *Church-Government.*)

1. Admit (at least *Jure humano*, as an Officer of *Ecclesiastical* constitution, or as deputed by the *Kings Majesty*, and by vertue of his acknowledged *Supremacy*) a *single Person* to preside over the *Presbyterie*, of such or such a convenient Precinct, as a *Master of a Colledge* over his *Fellows*. For though the *Scripture* do not (according to their grounds) *appoint* any such Officer, yet it doth not *forbid* the Constitution of such an one by the *Church* or *Magistrate* for more regular managery of affairs: and it is doubtfull (at least) whether such an one were not admitted into the Church (for the *remedy of Schisme*) as *Jerome* saith, before the death of St. *John*.

2. It need not scruple their *Consciences* by what *name* (so it be a name of honour and reverence) he be called; whether *Father*, or *President*, or *Moderator*, or *Super-intendent*, or *Bishop*. And if the Favour of Princes to this *Ecclesiastical Title*, add another of *Civil Dignity*, I know not but they may without scruple call him by that Name; as when an *Earldom* (as lately it fell out in *England*, in a *Noble Family*) devolves upon a *Minister of the Gospel*, I think, *Right Honourable*, and *Your Lordship*, doth nevertheless belong to him, because he is a *Minister*. It appears not to me, but the lawfulness of the Titles of *Master*, and *Father* given to *Ministers*, is as disputable from the Scripture, as that of *My Lord*. Though it little becomes Ministers to strive for them, or be offended with those that scruple to give them.

3. Nor

3. Nor need it be a *scruple of Conscience*, that such a person is continued in his *Chair* for *Term of life*, or *quamdiu bene se gesserit*, and is not chosen anew, on every occasion of publick meeting. For in this the *Scripture* I think (as to any positive determination) is deeply silent, and *Antiquity* favours not the *later* constitution at all, as far as I understand.

4. If this *Person* have large and ample *Revenues* beyond his Brethren, allowed him, suitable to a *Governor* deputed by *Authority*, and to maintain the *dignity of his place*, &c. (though it be true, that *too large Incomes* to Officers of the Church, are but *baits of Ambition*, and *temptations to supercilious Lording* and domineering over the Flock) I think need not scare the *Conscience* of any man from *accommodation*, seeing *Scripture* determines not the *exact proportion* of Maintenance which the *Governors of the Church* may require, and *no more?* and (if a learned and leading man of that side which goes for *Presbyterian*, say true) so large summs in *Cyprians* time, and *Farms and Lands, were at the Bishops disposall, that some of them complained of the burthen of managing them.* And how much they allowed themselves, or the Church allowed them out of those vast summs, who can tell?

M. B. on the *Worcest.* Petition.

5. Nor doth the Constitution of *Deans and Chapters*, nor their *Revenues* (as they are a kind of *Collegiate preferments*, for the encouragement of *eminent Divines*, and in case they were so modelled as their influence might be less in *Ecclesiastical affairs*, further then they are elected by the *Clergy*, *ut supra*) offer any violence to the forementioned *Principles* of a *Presbyterian Conscience*. For neither *Scripture*, *Antiquity*, nor *Covenant*, forbid or exclude such *Societies* or their *Endowments*, under that notion. Yea in the late times, when some of *those in power* stiffly pleaded the *Covenant for extirpation* of them, to justifie *Sacrilege*, the *Dean and Prebends of Christs Church* in *Oxford*, would not be perswaded to believe themselves concerned in that *Article*, because they stood barely in a *Collegiate Capacity*.

6. Nor is it a *matter of Conscience* to those of that judgement, who are not *Ordained already*, to submit to *Episcopal Ordination*, whiles they admit a competent number of *Presbyters* to lay on hands with them. Nay *some* of them (it seems) are so far satisfied in it, that seeing the *Law* requires it of them, and divers of their people *Episcopally* minded, scruple the *lawfulness of their administrations* without it, they do submit to super-induce it upon their *former Ordination*; Nor need any one of *Presbyterian Principles*, refuse the imposition of *Episcopal hands*, because the Scripture seems to invest a *Presbyterie* with it. For *Bishop* includes *Presbyter*, and he, (being not only a *Bishop*, but a *Presbyter*) with his assistants, make a *Presbyterie*.

7. The want of *ruling Elders*, which have been pleaded for as necessary Officers of the Church, need not stick with their *Consciences*, if the *Church-Wardens* were well chosen annually, and conscientious in their offices, and encouraged by the *Bishops* so to be. For who sees not that (*mutato nomine*) a *Church-Warden* is a plain *Lay-Elder*, as the *Over-seer of the poor* is a *Scripture-Deacon*, (at least as to *one* part of his office, if the *Episcoparian* be not satisfied that that is all) and *annual*, or *not annual*, where Scripture is silent in determining, should make no difference,

8. Nor need they be disturbed upon a *Conscientious account*, if (while *acts of Jurisdiction* run in his name, with the expres *consent* of his *Clergy or Presbyterie*) such as meerly relate to *matter of Order*, suppose the *tacite consent of the Presbyterie*, and (for expedition sake, and ease to the Ministers assistant to him, whose occasions would be too much intrenched upon, if in every such matter they should be Convened) run in the *Bishops name only*: For such a power must be placed somewhere, during the *Intervals* of *Presbyterian Assemblies*, even where they are settled most to the mind of the *Patrons of Presbyterie*; and comes under the rule of the *Apostle*, that *all things be done decently and in order*. And if any, (*extra*

Confessum

Conſeſſum Presbyterorum) why not in the *Biſhop*, as well as any *other*?

9. That ſome *under-Officers*, as *Notaries* and *Meſſengers*, &c. neceſſary for the carrying on of *Government*, be allowed, is ſo far from claſhing with *Presbyterian Principles*, that the only thing that they have cauſe to complain of herein, is that they are too often not ſo *honeſt* as they ſhould be; and that they are not maintained out of a *publick purſe* (rather then by *occaſional fees*) which were the more likely way to *make* and *keep* them ſo.

10. The *Presbyterian Conſcience* picks no quarrel at the juriſdiction which the Law placeth in the *Biſhop* and his *Chancellors*, and other *Civilians* acting under him in caſes of *Teſtaments* and *Marriages*, as being meerly *aſſumenta*, things annexed to, and not properly parts of *Eccleſiaſtical Juriſdiction*.

[2] In reference to *Liturgy*, *habit of Miniſters*, *Ceremonies*, and *Feſtivals*, *Presbyterian Principles* may admit, as I ſuppoſe,

1. The lawfulneſs of an *impoſed Form of Prayer* (*in Theſi*) and the conveniency of it in reference to the *eſſential parts* of ſacred *adminiſtrations*; and (*in Hypotheſi*) the lawfulneſs and compleatneſs of the *Form eſtabliſhed* in this Church, in reference to ſuch *Adminiſtrations*, with very little alteration in any thing of moment.

2. That divers *other parts* of the *Service eſtabliſhed* are very good, and edifying, and (with liberty to forbear *ſome paſſages* which are offenſive to their people, till they be amended) may be when required, prevailed with to uſe ſo much of it, as will declare them unwilling, upon this point, to break with their Brethren. For they know, that *ſome* forms have *Scriptural warrant*, and (therein) *other* forms a *Scriptural precedent*, and (upon that account) *none* unlawful, farther then they contain ſomething *anti-Scriptural* in their compoſition.

3. They are ſenſible, that it is the mind of the *Holy Ghoſt* in the *Scripture*, that all Sacred Duties, eſpe-

cially in *Solemn Assemblies*, should be performed with the greatest *reverence*; and that *God* must be *glorified with the body as well as the spirit*; and therefore have only a quarrel at such *Ceremonies* as are only enjoyned upon the account of *significancy*, and do not *naturally* (as circumstances requisite to the *Worship* in hand) emerge from the *quality* thereof; for with such as these, upon the grounds mentioned, they are perfectly friends.

4. They so well know, that an *unlimited liberty of habits*, gives a Temptation to *Ministers* to cloath themselves *a la mode*, and so, many times to conform themselves to the *common extravagancies* of undecent *fashions*, and thereby lose that reputation of *gravity* which should adorn the *Ministerial function* in the eyes of the world, and therefore cannot but judge it agreeable to *Scripture*, that that liberty be restrained, by the enjoyning of grave and comely garments, and it is believed, they forbear some of those enjoyned in the *Canon* it self, not from a principle of *faction* and *singularity*, but only because the long *disuse* of them, hath rendred them somewhat uncouth in the eyes of their people, and they are unwilling to let others (who upon some accounts may do it with less offence) render them more *familiar* by their use, before they take them up: only they scruple the use of *vestments peculiarly appropriated to divine Service*, as thinking them proper to the *old Law*, and abolished with it.

Lastly, they may (notwithstanding their perswasion, that no power on earth can make any portion of time *intrinsecally holy*) admit the observation of those eminent *Festivals of the Church*, that tend to the keeping in remembrance the *Birth, Circumcision, Baptism, Resurrection and Ascension* of our blessed *Saviour*, and the *descending of the holy Ghost*, as they do other *Anniversary thanksgivings*, appointed by *Publick Authority*; so as no obligation be declared to lie upon the Conference to observe them, from any *peculiar holiness* in those, more then in other dayes; and others abolished or left indifferently to be observed or omitted.

I am very confident, that very *few* of that Party which they call *Presbyterian*, will find themselves concerned in *Conscience* to dispute the lawfulness of *many* (if *any*) of the fore-mentioned *Concessions* (as here stated) in order to a *friendly accommodation*. And am also so charitable to those of the soberer sort of *Episcopatians*, as to think that upon a *publike Declaration*, that they can yield thus far, and intend not to start *new scruples*, when these here mentioned are satisfied; (which I perceive is the *jealousie* that contributes much to the continuing our distances, whiles the *ruling Party* are suspitious that if once they begin to abate, the others for whose sake they do it will grow unreasonable in their demands, and think to make use of one Concession, as an Argument to prevail for another *in infinitum*) they would advance nearer towards them. And hereby (unquestionably) *those Brethren* may, either expect to be *gratified* in their desires, or render the *persons that deny them* before God and the world, inexcuseable, if they would generally agree on the Terms on which they will be satisfied, and solemnly declare that upon the Concession of them, they will acquiesce, without disturbing the peace of the Church. And indeed it seems but reasonable that this should be required of them, that so *their Governors* may be assured that they have no *reserves in ambuscado* to disturb them afresh, when the *main body* of their scruples is *disbanded* and *dismissed the Field*. And I have taken this pains of purpose, (not to prescribe to the *Reverend Fathers* and *Brethren* of the *one*, or the *other* perswasion, my own conceptions as a just standard or ballance by which the *Articles of Accommodation* must necessarily be measured or weighed out: but) *partly*, to excite them, by a kind of *Pattern*, how imperfect soever, (drawn out of those Notions which by Books or Discourses I have taken up concerning the main differences between them, and the Principles upon which they are engaged to maintain their contrary Assertions) to do something more perfect themselves of the like nature: And *partly*, with all submission and reverence, to set before

fore those in *Publike Authority*, if the *Parties themselves* will not, in what way *they* may quickly put an end to these strifes and divisions; to wit, by requiring them severally (each side for themselves) to state the utmost of their *demands* and *desires*, and the utmost of the *Concessions* and *Condescentions* which they can with a *safe Conscience* yield each other upon those *demands*; together with the *grounds* upon which they can go *no farther*; taken from the *publikely owned Rules and Principles* by which they will be tryed in Concernments of this Nature: and (upon the whole matter) make themselves *Judges* in the case, and compound the difference so, as it may offer least violence to those *Principles of Conscience* on either hand. For certainly, what Persons or Parties soever shall upon *other Principles* then those of *Conscience*, or farther then those *Principles* by which *their Conscience is governed* do require, keep open our wounds, and obstruct a *Christian and Charitable Accommodation*; will *ipso facto*, declare themselves guilty of a *Schismatical Design* in the *Church*, for some base and unworthy ends, and justly expose themselves to the *jealousie of the Magistrate*, as those that nurse a *Principle of new disturbances* to the State upon that account.

FINIS.